NOTES →:

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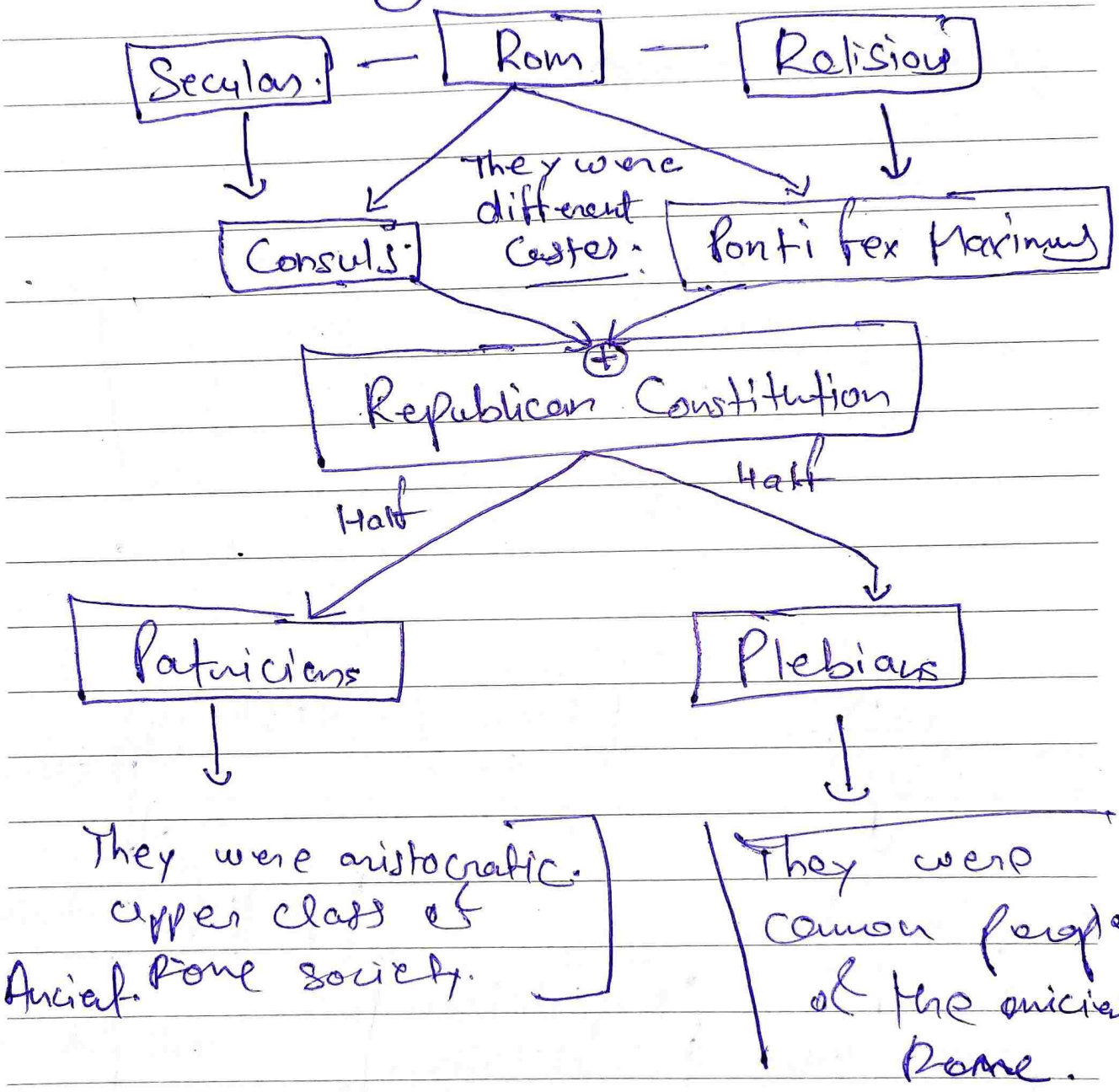
In short History of Rome :-



NOTES Date

→ Oracle → भविष्य वाणि।
→ weighty → प्रभावि
→ Owes → ऋणी / कर्ज़दार
→ Infallible → अचूक / अमोघ
→ Pointiff → पुजारी / Priest.
→ Perhaps → शायद / Possibility

→ "The real Method of breaking the cast system was not bring about Inter-caste dinner. -dinner and Inter caste marriage. but to destroy religious notions on which caste was. founded. and yes
— B.R. Ambedkar.
" From the Book Annihilation of caste. by B.R. Ambedkar."
4. page - 20 - Prologue."

→ Impurity → अशुद्धि
→ Illustration → चित्रण
→ Concept → अवधारणा.

Date .....

"That political reforms cannot with false precedence over social reform in the sense of reconstruction of Society is a thesis, which I believe cannot be Converteel. "

→ Ambedkar.

"That political reforms cannot with impunity false precedence over social reforms in the sense of reconstruction of Society is a thesis which I'm sure, cannot be Converteel : "

→ B.R. Ambedkar.

-Proposal → Proposition → प्रस्ताव

-Object → Objection → आपत्ति / हरकत

→ Share → भाग / हिस्सा

Date .....

" The emancipation of the mind the soul is a necessary preliminary for the political expansion of the people. "

— Ambedkar.

→ Reach → धर्म का उपदेश।
→ Premises → परिसर / आधार वाक्य।
→ actuated → Moved / प्रेरित
→ Trifling and trinkets → unnecessary
→ Apparent → (1) प्रकट (2) ऊपरी
→ Vesting → (1) निहित (2) उपयोग करने का अधिकार / use given power.
→ Course →
→ Creed → मत / doctrine.

" Religion, social status and property are all sources of power and authority, which one man has, to control the liberty of others. "

— B.R. Ambedkar.

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"If the source of power and and dominion is of any given time or in any given society Social and religious, then Social reform and relisious reforms must be accepted as the necessary condition of reforms."

→ B.R. Ambedkar.

* Contention → [illegible] वाद
→ Inevitable → अनिवार्य
→ Proletariate → सर्वहारा
→ Prevalent → प्रचलित
→ Compelled → मजबूर
→ Incontrovertible → निर्विवाद

Turn in any direction you like, caste is the matter that crosses your path. You cannot have political reform, you cannot have economic

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reform, unless you kill this monster."
— B.R. Ambedkar.

Presen Bharati

Doordarshan & All India Radio

NOT RELEVENT are under control.

1. Antena] Radio ~~X~~ (1)

NOT RELEVENT

[Antena] ~~X~~.

Tunnel ~~X~~ (2)

(specific Signal from many to a)

• Use resonance (LC circuit) to isolate one desired.

~~X~~ (3) (4) [RF (Radio frequency ~~Amplifier~~ Amplifier).

• Strengthen the weak signal recieved by the antena.

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④ ⑤ Detector / Demodulator.

↳ • Extracts the original audio signals from modulate waves
• Convert radio signal into usable sound signal

↳ This step use the concept
→ AM: Amplitude Modulation.
→ FM: Frequency Modulation.

⑤ Audio Amplifier

• Amplifies the extracted audio signal
• Makes it strong enough to drive a speaker.

⑥ Speaker

• Converts electrical signal into sound waves.
• Produces the final audio.

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→ Weight → (भारीपन)

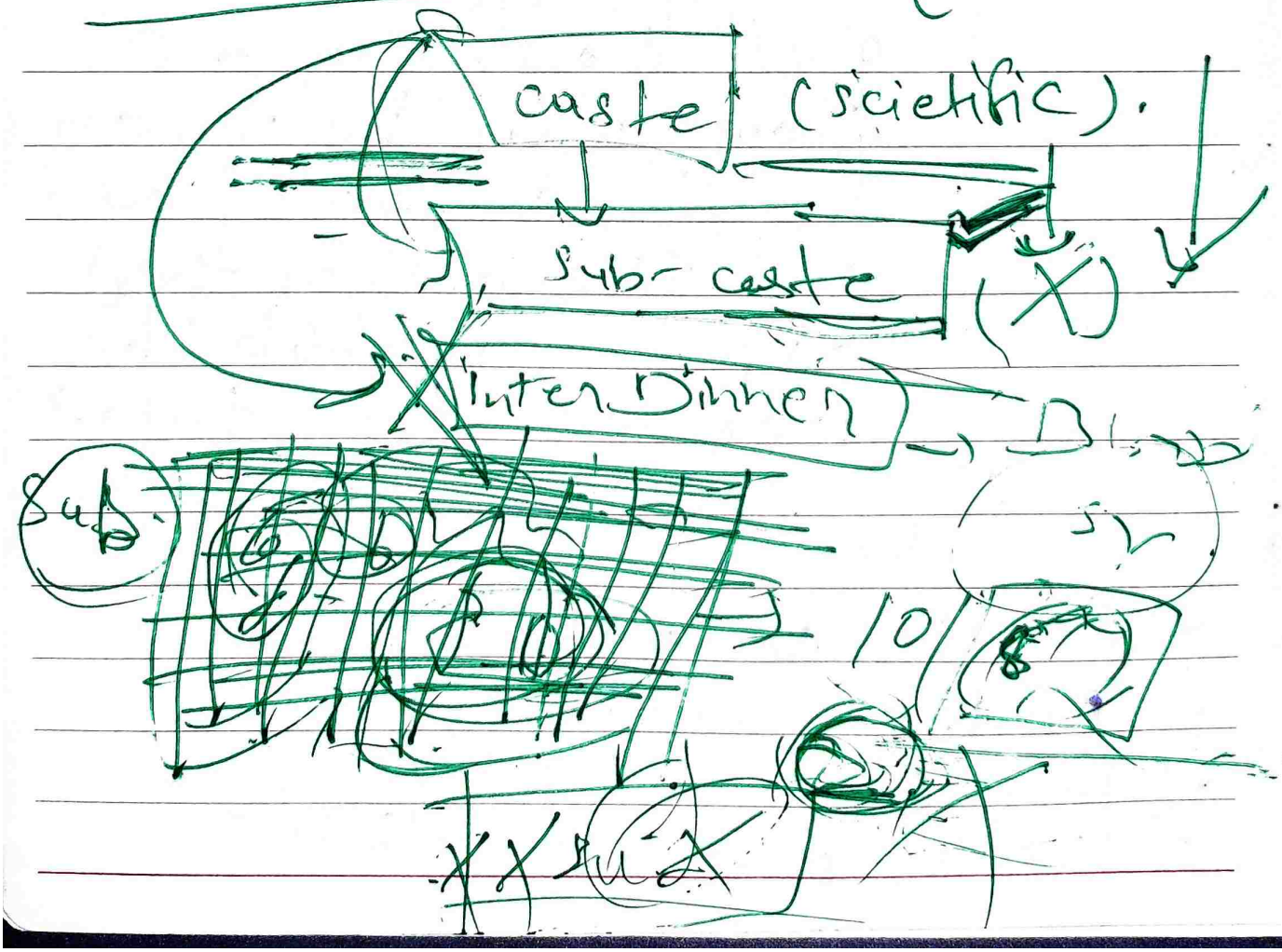
→ Starve – भूख से मरना।

→ Compel – मजबूर करना

→ eugenics – (युजेनिक्स)

): is a set of beliefs and practices aimed at improving the genetic quality of the human population.

→ accord with → Agree with.



" Similarity Among habits and customes, beliefs and thought is not always unity in the society, it just like may be passed physically from one to another like books.

In the same way habits, and customs, beliefs and thoughts of one group may be taken over by another group and there may thus appear a similarity between the two."

— B.K. Aklavelkar.

→ Deplorable → दयनीय.
→ Midst → बीच में
→ Pursuit → खोज
→ Savage → बर्बर.

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"Civilizing the aborigines means adopting them as your own, living in their midst, cultivating fellow-feeling, in short 'loving' them."

→ B.R. Ambedkar.

→ remnant → अवशेष.
→ repentance → पश्चाताप / दुःख / Remorse.
→ Swell → सूजन / फूलना / मोटा.
→ Pale → पीला
→ Instances ⇒ Example ⇒ उदाहरण
→ endeavour → प्रयास करना / कोशिश करना.
→ Sought to → खोजना
→ Ridicule → मजाक / हँसी उड़ाना
→ Inquisition → जांच पड़ताल की प्रक्रिया
→ Thwarts → रोकना / बाधा डालना
→ Salvation → मोक्ष

mean

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"I have no hesitation in saying that if the Mohammedan has been cruel the Hindu has been mean and meanness is worse than cruelty."
- B.R. Ambedkar.

→ Baffle → नकार देना / मन देना / गतिरोध (Idiom / विमला)
→ Sunday
→ ~~Folly & futility~~ → 2.

→ Folly & futility → मूर्खता और निरर्थक
→ Pursue → पीछे का / विश्वास करना
→ ~~Assertion~~ Assertion → जोर देकर बोलना

→ Meritorious → सराहनीय
→ Perpetuate → कायम करना / अपराध बनाना

→ Alike → समान एक जैसा
→ Glaringly → Obvious / स्पष्ट-2
→ Palpable → प्रत्यक्ष / स्पष्ट

Date .....

"A caste can easily organize itself into a conspiracy to make the life of a reformer a hell and if a conspiracy is a crime I do not understand why such a nefarious acts as an attempt to excommunicate a person for daring to act contrary to the rules of caste should not be made an offence punishable in law."

→ B.R Ambedkar.

"A Hindu's Public in his caste His responsibility only to his caste, His loyalities restricted only to his caste

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" A Hindu's public in his caste
His responsibility is only to his
caste. His loyality is restricted
his caste. Within hey beco
-me cast-ridden and morality
hey become, caste-bound.
There is no sympathy to
the deserving. There is not
appreciation of the merit
-torious. There is no
charity to needy. Suffe
-ring as such calls for
no response. There is
sympathy but not for
men of other caste
There is charity It begins
with the caste and
ends with the caste."
~ B.R. Ambedkar.

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"For ~~slavery~~ slavery does not merely mean a legalized form of subjection. It means a state of society in which some men are forced to to accept from other the purposes which control their conduct. This condition obtains even where there is no slavery in the legal sense."

→ B.R. Ambedkar.

→ Protagonist : मुख्य पात्र (Main character)
→ At the outset → सुरुवात में

"All the Arya samajist point their Chaturvarny is based on not on birth but on guna (Quality) I do not understand why the Arya Samajist insist upon labelling men as Brahamen, Kshatriya, Vaishya, Shudra. A learned men

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would be honoured without his being labelled a Brahmin. A soldier would be respected without his being designated Kshatriya. If European Society honour its soldiers and its servants without giving them permanent febles why should Hindu Society find it difficult to do so is a question ??

~~which~~ → B.R. Ambedkar.

→ Consist → अस्तित्व
→ Insist on → आग्रह करना

" All reforms consists in a change in the notions, sentiments and mental attitude of the people towards men and things. It is common experience that certain names become associated with certain notion and sentiment.

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which determine a person's attitude towards men and things. The names Brahmin, Kshatriya, Vaishya and Shudra, are names which are associated with a definite and fixed notion in the mind of every Hindu."

— B.R. Ambedkar.

"If new notions are to be inculcated in the minds of people it is necessary to give them new names. To allow this Chaturvarny, based on worth

To continue the old name is to make the reform futile."

→ B.R. Ambedkar.

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→ Utter → पूरी तरह से / बोलना.
→ repellent → घृणा / अस्वीकार.
→ Compel → मजबूर / बाध्य करना.
→ Vacate → खाली करना / छोड़ देना
→ Affinity → झुकाव / लगाव / समानता
→ Platonic idea : ↵
An Ideal, perfect concept that may ~~not~~ exist in reality

यह Ideo Plato से आता है — के अनुसार
• हर चीज का एक Perfect form (Ideal) होता है,
• लेकिन जो हम दुनिया में देखते हैं वह उसका imperfect version होता है।

→ Courageous disposition :
→ साहसी स्वभाव / बहादुर प्रवृत्ति.
→ Grasp → समझना / पकड़ लेना
→ Lumping → एक ही Categories में डाल देना
→ ~~Incompati~~

→ Incompatible — असंगत में ~~ल~~ →
असंगत।

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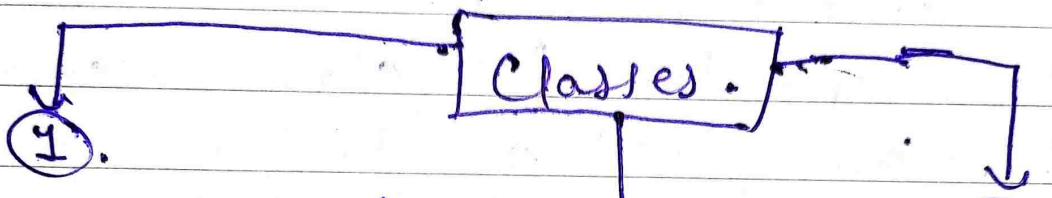
" : To plato men fall by nature into three classes "



- In some individual he believed mere appetites dominated He assigned them to labouring and trading.
- Other revealed over and above appetites, They have courageous disposition He classed them as defenders in war and Guardian of the internal peace.
- Other showed a capacity to grasp the universal reason underlying things!

" Isn't it similar as Chaturvarnya Vyavastha in Vedas ?! "

- Consequently, the utilization of the qualities of individual is incompatible with their stratification by classes, since the qualities of individual are so variable. Chaturvarya must very reason for which Republic must fail, namely that it is not possible to pigeon men into holes."

B.R. Ambedkar.

→ Pigeonholes → Force people into rigid boxes (labels).

→ Perpetually → Continuously, forever
→ Subsist → जीवित रहना।
→ Wantonly → मनमाने ढंग से।
→ Inflict → कुछ करना/देना या झेलना
→ Reforge → फिर से गढ़ना।
→ Butchery → कसाई
→ Accustomed → used to/familiar with.

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"That is impossible to accurately classify people into four definite class is proved by the fact that the original four classes now become four thousan of castes."

— B. R. Ambedkar.

"Ramayan, Ram killing Shambuka is also an example of sanction is ~~are~~ necessary for the maintain of Chaturvarnya Vyavastha."

— B. R. Ambedkar

→ Cogential → ~~ગળી~~ ગળી
→ Alluring → મોહક / આકર્ષક
→ Flout → ~~ગળી~~ ગળી ઉલ્લંઘન.
→ These are the pertinent Question
→ Wretched → દયનીય

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→ Bay notes → किनारी
→ Ploughmen → हल चलाने वाले
→ Bayonets → संगीन (weapon)
→ Salvation → मुक्ति/उद्धार/छुटकारा
→ servitude → दासता (गुलामी/बंधुआ
→ Fate → भाग्य (किस्मत/तकदीर
→ continued → बनाये रखना/कायम रखना
→ Strife → झगड़ा
→ Tyrannical → अत्याचार/क्रूर/निरंकुश
→ Remodelled → पुनः निर्माण/नया रूप देना।

"In considering this question you must at the out set bear in mind that nowhere is human society one single whole. It is always plural. In the world of Action, the individual is one limit and society the other. Between them lie all sort of associative arrangement of lesser and larger scope. Families, friendship, co-operative associations, politics, business"

- Combine ↳ → B. R. Ambedkar.

- Political parties, band of thieves and robbers. These small groups are usually firmly welded together and are often as exclusive as caste."

— B.R. Ambedkar.

"The strength of a society depends upon the presence of points of contact, possibilities, interaction between different groups which exist in it which help to

→ B.R. Ambedkar.

: Mormandars Existence Punjabis :

- Siya or Sunni → Jat or Rod
- Shaikh or Saiyyad → Mazbi or Ramdasi
- Khatik or Pinjari → Gill or Shergill.

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→ Compel → को मजबूर करना
→ proselytising में धर्म परिवर्तन के लिए मजबूर।
→ Coerce → मजबूर करना।
→ Captive → बंदी / कैदी / गुलाम

"For an individual as well as for a society, there is a gulf between merely living and living worthily. To offer in a battle and to live in glory is one mode. To beat a retreat, to surrender to live the life of a captive is also a mode of survival. It is useless for a Hindu to take comfort in the fact that he and his people have survived what he must consider is not the quality of the survival."

→ B.R. Ambedkar.

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Perishing → नष्ट / मरे

"There is no doubt, in my opinion that unless you change your social order you can achieve little by way of progress. You cannot ~~build anything on the foundation of~~ mobilize the community either for defence or for offence. ~~You cannot build up a morality. Anything~~ You can not build anything on the foundation of caste. You cannot build up a nation, you cannot build up a morality. Anything that you will build on the foundation of caste will crack and will never be whole.

→ B. R. Ambedkar.

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Differ b/w

→ Council for : वह वकील (advocate) जो किसी पक्ष (Petitioner और Respondent) की तरफ से Court में केस (case) लड़ता है।

→ Petitioner: जो केस करता है।

→ The Answer of Annihilation of caste."

→ "I am convinced that the real remedy is inter-marriage. Fusion of blood can alone, create the feeling of being with and kin and unless this feeling of kinship, of being kindred, becomes paramount feeling - the feeling of being aliens - created by caste will not vanish.

Among the Hindus intermarriage must necessarily be factor of greater force in social life that it need be in the life of non-Hindus.

— B.R Ambedkar

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" The real remedy for ~~breaking~~ breaking Caste is inter-marriage. Nothing else will serve as the Solvent of caste."

→ B.R Ambedkar.

→ Asunder - अलग / - अलग.

" Political tyranny is nothing compared to social tyranny and a reformer, who defies Society, is a much more courageous man than a politician who defies Government."

→ B.R. Ambedkar.

→ Fance - मनाना / - पाखंड / दमादी.
→ Repugnant → अनैतिक / विरुद्ध
→ Barbed → कंटीला
→ Inculcate → मन में बैठाना
→ Stupendous Task → बड़ा काम / असंभव सा

"Caste may be bad. Caste may lead to conduct so gross as to be called man's inhumanity to man. All the same, it must be recognize that Hindus observe Caste not because they are ~~inhuman~~ inhuman or wrong headed. They observe Caste because they are deeply religious. People are not wrong in observing Cast. In my view, what is wrong is their religion, which has inculcated this notion of Caste."

— B.R. Ambedkar.

Further,

"If this correct, then obviously the enemy, you grapple with, is not the people who observe Caste, but the Shastras which teach them this religion of Caste."

→ B.R. Ambedkar.

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"~~Criticising~~" Criticising

"Criticising and ridiculing people for not inter-dining or inter-marrying or occasionally holding inter-caste dinners and celebrating inter-caste marriages is a futile method of achieving the desired end."

-B.R. Ambedkar.

"Make every man and woman free from the thraldom of the Shastras, cleanse their minds of the pernicious notions founded on the Shastras, and he or she will inter-dine and inter-marry, without your telling him or her to do so."

→ B.R. Ambedkar.

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"The Hindus hold to the sacredness of the social order. Caste has a divine basis. You must therefore destroy the sacredness and divinity with which caste has become invested."

→ B.R. Ambedkar.

Further, this means you must destroy the authority of Shastras and the Vedas."

→ B.R. Ambedkar.

"If my analysis is correct then your task is, Herculean."

→ B.R. Ambedkar.

"You alone can say whether you are capable of achieving it."

→ Ambedkar.

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→ Vanguard → मोर्चा / अग्रदल
→ Shun → दूर रहना / छिपाना / टालू मारना
→ Cudgels → समर्थन में उतरना
→ Adversely → प्रतिकूल
→ Kith and kin → सगे-संबंधी
→ Pregnant → परिपूर्ण & भावपूर्ण
→ depot → प्रतिष्ठान / गोदाम
→ Improbable → असंभव

→ Means → • साधन / • माध्यम / • उपाय
• ढंग / • धन / • युक्ति / • प्रकार
• तदबीर / • रुख / • से अभिप्राय

We can also 'Means' as:

• साधन - Instrument, appliance, etetechy, implement, intermedium

• माध्यम - Medium, means, vhicle, agency.

• ढंग - Manner, means, modus, style, Method, mode.

• धन - Wealth, money, riches, pile, rich, means.

• युक्ति - device, spec, tactic contrivance, means.

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→ • प्रकार - kind, sort, variant, species, mode, means.
• तरकीब - circumvention, contrivance, means, device, mode, design.
• छंद - Verse, Stave, stenza, Strophe poem, means.

→ Rogue → धूर्त / चतुर (cunning) / शरारती
→ Erring → भटका / भ्रमित / blundering.
→ consolation → सांत्वना / comfort in sadness.
→ Outward → बाहरी / ऊपर से दिखने वाला
↳ (External.)
→ Karl Marx told the proletariates when they refuse to do economic revolution —
" You have nothing to loose except you chains. "

→ Appeal → प्रार्थना करना.
→ canon → आस्तिक / सिद्धांत
→ resort → सहारा लेना
→ endeavouring → प्रयास

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→ fetter → बेड़ी / शृंखला / बंधन
→ Acquittal → Not Guilty / निर्दोष
→ Perverse → भ्रष्ट / दोषी / खोटा

"Reason and morality, are the two most powerful weapons ~~is to disabled him~~ in the armoury of a Reformer."

→ B.R. Ambedkar.

→ Impregnable → अभेद्य / सुरक्षित / दृढ़ दुर्ग.
→ Combustible → ज्वलनशील / जलाने योग्य.
→ Mercy → दया / करुणा.
→ Mercenary → भाड़े के / किराये का.
→ Breach → उल्लंघन
→ Deed → कर्म / कृत्य / अधिनियम.
→ Bearing → आचरण
→ Pursuit → खोज / लक्ष्य
→ degenerate → पतन होना.
→ Cease → बंद करना / समाप्त करना
→ Multitude → भीड़ / बहुत सारा
→ Cull → चुनना

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" If you wish to bring about a breach in the system then you have got to apply the dynamite to the 'Vedas' and 'Shastras', which deny any part to reason, to Vedas and Shastras, which deny part to morality."
→ B.R. Ambedkar.

Further,

"You must destroy the Religion of the 'Shrutis' and the "Smritis". Nothing else will avail. This my considered view of this Matter."
→ B.R. Ambedkar.

→ Tends → आना / झुकना / चलना जाना
→ Servile → दासता
→ Spontaneity → स्वाभाविकता / स्वेच्छा
→ Conformity → अनुकूलता / अनुसारित.
→ Iniquitous → अन्याय.

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"I do not know whether you draw a distinction between principles and rules. But I do. Not only I make a distinction but I say that this distinction is real and important. Rules are practical; they are habitual ways of doing things according to prescription. But principals are intellectual; they are useful method of judging things."

→ B. R. Ambedkar.

→ Notoriously → कुख्यात / खुले तौर पर
→ epochs → अवधियों का / युग / काल
→ Breach → धर्म का उल्लंघन होना
→ Syphilis → यौन संक्रमित रोग / गुप्त रोग
→ Gonorrhoea → मूत्र के रोग
→ Solemn → गंभीर, पवित्र, श्रद्धायुक्त

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"This is an essential step for you. Once you clear the minds of the people of th misconception and enabled them to realize that what they (Hindus) are told of Religion is not Religion but that it is really law, you will be in position to urge for its amendment or abolition. So long as people look upon it as Religion they will not be ready for a change, because the Idea of religion is generally speaking not associated with idea of change. But the Idea of law is associated with the idea of change and people come to know that what is called a religion is

really law, old and archaic, they will be ready for a change, for people know and accept that law can be changed."

— B. R. Ambedkar.

The first step abolition of Brahminism or take towards the steps to abolition of is briefly explain by - B. R Ambedkar in Book of Annihilation of caste, Part 24 of speech which written - Ambedkar ji, (In this book and page no 78. (Part 24 & page - 78).

(Considerable thought)

"You will succeed is saving Hinduism if you will kill Brahminism. There should be no opposition to this reform from any quarter.

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It should be welcomed even by the Arya Samajist because this is merely an application of their own doctrin of Guna-Karma."
→ B. R. Ambedkar.

→ Remoulding → पुनः निर्माण
→ Screping off → खुरचना
→ Chiping off → टुकड़े करना
→ ore → अयस्क / कच्ची धातु
→ Enliven → सजीव जैसा लगना
→ Pulsate → धड़कना
- Encumbered → Weighed down, burdened, or hindered by physical objects, responsibilities, or legal restriction.

→ Embodie → अवतार लेना
→ Foulcol → अशुद्ध और अपमानित करना।

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" Every society gets encumbered with what is trivial, with dead wood from past, and with what is positively perverse ... A society becomes more enlightened if realizes that it is responsible not to conserve and transmit the whole of its ~~existence~~ existing achievements, but such as make for a better future society. "

→ Prof. Jon Dewey, one of the most fount and influenced teach of "Aesthetics"

" A state without the means of some change is without the means of its conservation. Without such means at might even risk the loss of that part of

the Constitution which "it wished the most religiously to preserve".

→ what Burke said of a state applies equally to a society.